

A  
T R E A T I S E  
C O N C E R N I N G  
T H E G R O V N D O F F A I T H  
V V R I T T E N

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I E S U S.*

And translated into English, by I. L.  
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*The second Part of the second Controuersy.*



Permissu Superiorum, M. DC. XIV

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THE  
FIRST CHAPTER.

*Whether the Church be the foundation  
and ground of our faith? And of the  
true state of this Question.*

**I**F the pertinacy of our Ad-  
uersaries were not so great,  
it were an easy matter to de-  
fine this questiō out of those  
few wordes of the Apostle,  
affirming, that the Church is the Pillar  
and ground of truth: for seeing that our  
faith relyeth vpon truth (that is to say, v-  
pon the most true word of God) and that *1. ad Tim.*  
the Church is the Pillar and ground of *3. v. 13.*  
this truth, it must needes follow that  
the Church is the Pillar and ground of  
our faith, as afterward we will declare  
more at large. But because our Aduersa-

4 *Part.II. Controvers. II.*

*Cap. 13. seq.  
§. 10.*

rics goe about to obfure this great and renowned prayfe of our Church, we will treat of this matter more exactly: especially becaufe this is a question of great importance, feing that thereon dependeth our whole faith. For euery thing relyeth and dependeth of his foundation. Moreouer, heereby is declared the great excellency and authority of the Church. Hence alfo other opinions of our faith are to be proued which our Aduerfaries deny, their errors confuted, and they themfelves very eafily conuincet: but that the true ftate of this Controuerfie may the better be vnderftood, three things are to noted.

2. The firft is, that euery fciencie and doctrine hath her grounds & principles, out of which all other things are deduced, proued, and depende: wherefore we muft heere diligently examine and fearch out the true principles of our faith, leaft otherwife our faith become doubtfull and vncertaine.

3. The fecond is, that there are two principles of our faith, the one, that God is true, and the Author of truth, the other that thefe things which we belicue are fpoken and reuealed vnto vs by God. There is leffe difficulty of the former prin-



(Concerning the ground of sayth.) 3  
principle. For all who confesse that there  
is a God, may easily know euen by natural  
reason, that he is true, or rather the very  
Truth it selfe. And seeing that he is the  
chiefest good, he can deceiue no body,  
and seeing that he is Wisdome it selfe, he  
cannot be deceyued. Hereupon the Apo-  
stle taketh this as a principle manifestly  
knowne by it selfe, It is impossible for  
God to lye.

*Ad Hebr 1*  
6. 9. 18.

4. But the doubts and difficulties  
which we cōceyue cōcerning matters of  
faith do especially arise of the secōd prin-  
ciple, to wit, because we know not cer-  
tainly that such things as we believe, are  
revealed by God: for hence ariseth the  
whole cōtrouersy with *Iewes*, *Turkes*, & *He-  
retikes*. For all do cōfesse that God is true,  
but the *Turkes* say that their *Alcorā* was re-  
uealed vnto the by God, the *Iewes* their *Tal-  
mud*, the *Anabaptists* their bible, corrupted &  
maymed by them; the *Antitrinitarians* their  
blasphemies vttered against the Blessed  
Trinity; the *Lutherans* their opinions, the  
*Caluinists* theirs, and the *Catholikes* theirs.  
And hence it is that we need greatly some  
sure foundation, principle, rule, and means,  
whereby we may know certainly which  
is the doctrine indeed revealed by God;  
and which is not, otherwise our sayth  
will

will alwayes remayne doubtfull and vncertayne.

5. The third is, that God is accustomed three wayes to assure his Church of this his reuelation. The first way is, when God himselfe appeareth frō heauen and speaketh to his Church, for so in tymes past he spake vnto all the children of *Israel*, when he gaue them the tables of his Law in the mount *Sinay*.

*Exod. 10.*  
*v. 11.*

6. The second is, when God speaketh to one alone from heauen, and he sendeth him to the Church, that he may reueale vnto the whole Church such things as God hath spoken vnto him. So in tymes past in the old Testament God spake by himselfe to *Moyse*, and *Moyse* reuealed the same things to the people. And in the new Testament *Christ* in this manner reuealed his Gospell to *S. Paul*, which he afterward reuealed vnto others. But these two wayes are extraordinary, and are ceased, as all doe confesse, excepting only a few *Anabaptists*, and *Swenkeldians*, whose madnesse and folly all men disproue.

*Exod. 24.*  
*v. 13.*  
*Ad Gal.*  
*1. v. 12.*

7. The third way is ordinary, which alwayes remayneth in the Church, and whereof the whole controuersy is. For almost all *Lutherans* & the purer sort of *Calvinists* will haue the sole Scripture to be the

( Concerning the ground of Faith . ) ¶  
 the foundation and rule, whereby we may  
 certainly know the true reuelation of *Calu. 1. 1*  
 God from the false. But *Calu* himselfe *Inst. cap. 7.*  
 at the first blush seemeth to attribute *sect. 1. &*  
 this to the sole Scripture, and very cōru-  
 meliously inueygheth against Catholikes  
 who deny it, whome therefore he calleth  
 brauling and sacrilegious persons: yet  
 a litle after he reduceth the principall  
 and cheifest certaynty of Scriptures, and  
 of our whole sayth to the particuler and  
 priuate spirit of euery belecuer. The late  
*Caluinists* do put two grounds and rules of  
 sayth, to wit the Scripture, and th is pri-  
 uate spirit: But Catholikes do teach that  
 neyther the Scripture alone is sufficient,  
 nor this priuate spirit together with the  
 Scripture: but moreouer the spirit, and  
 authority of the whole & visible Church  
 is necessary. And this is the true state of  
 of this question.

8. We will therfore explicate foure  
 things, that this whole controuersy may  
 more clearly be defined. First what are  
 the *properties* and *conditions* of the ground of  
 sayth, for by these the ground it selfe will  
 easily be knowne. For euen as by the pro-  
 perties of a man it may be knowen who  
 is a true man, and by the properties of  
 any other thing, the thing it selfe may be

knowne. So by the properties of the ground of sayth, the ground it selfe will be knowne. Secondly it shalbe proued that the Scripture alone is not a sufficient ground or rule of sayth. Thirdly, that neyther any priuate spirit will suffice. Fourthly that the authority of the Catholike Church, is the most true ground and rule of sayth.

## CHAP. II.

*The properties of the ground and rule of our sayth are alledged.*

**T**HERE are ten properties of the ground or rule of sayth, and they are so manifest and certayne, that none can doubt thereof. The first is the *continuall*, and *neuer interrupted duration* thereof to the end of the world. For euē as sayth and the Church do alwayes endure & continue; so must also the ground of sayth, seing that nothing can consist without his foundation and ground.

2. The *second* propertie is the *most certayne* and *undoubted truth* thereof, in so much, that it neyther can deceyue any, nor be deceayued in any thing appertayning

(Concerning the ground of sayth.) 9  
ning necessarily to saluation, for other-  
wise it should be vncertaine and doubt-  
full, yea also the sayth it selfe should be  
false and hurtfull vnto vs.

3. The third property is the certaynty  
therof on our part. For it is necessary that  
the true sayth be not only certayne in it  
selfe, but also to vs. Because error and vn-  
certaynty is ingendred in vs, if the thing  
be ambiguously and obscurely proposed,  
how certayne soeuer it be in it selfe.

4. The fourth property is, the strength  
& immutability therof, so that this ground  
can by no meanes be depraued, changed,  
or corrupted. For otherwise truth will  
sometyme perish, & there will arise some  
error against sayth.

5. The fifth property is the fullnesse &  
sufficiency of those things which are to be  
belieued, that is to say, it must containe  
all things appertayning to the Catholike  
sayth, seeing that nothing can consist  
without his ground or foundation.

6. The sixth property, is the necessary  
therof, that is to say, it must necessarily be  
receiued of all, who haue the true sayth,  
and because without it, true sayth can-  
not consist, euen as the building cannot  
continue without the foundation.

7. The seventh property is, that it is

a manifest signe and token, whereby Christians are distinguished from Infidells. For he which wanteth the ground and rule of fayth is an infidell, but he who retayneth it, is a true belecuer.

8. The eight property is, that in euery article and conclusion of fayth, this principle and ground is virtually conteyned, seeing that out of it all things are to be deduced, & they receiue the certaynty from it.

9. The ninth property is, that it not only moue Christians to belieue, but that it also conuince the infidells. For otherwise the way to faith and eternall saluation, should not be knowne, or open to Infidells.

10. The tenth property is, that it be conteined expresly in the Apostles Creed, wherein all the first groundes of our fayth are conteined: for the Apostles after they had receiued the holy Ghost, were not so forgetfull that in the Creed or Summary of fayth which they set downe to be belieued of all, they would let passe the first and chiefest ground of fayth. And thus much of the properties of the ground of fayth.

C H A P. III.

*That the Scripture alone is not the ground  
or rule of sayth.*

**T**HAT the Scripture alone is not the ground of our sayth, we haue already declared by the properties of the ground of sayth, before alledged. For of those ten properties the Scripture hath only one, to wit, Truth; but all the other properties are wanting vnto it. The which we clearly demonstrate in this sort. First of all, a perpetuall duration, and continuance is wanting. For the holy Scripture begun first vnder the old law in Moyses tyme, whereas two thousand yeares before, there were both true belecuers and a Church. In like manner in the new law the Apostles began to write some yeares after they had receiued the holy Ghost.

2. Secondly, the certaynty on our part *Supra cō-*  
is wanting, seeing that we know not *tro. l. c. 5.*  
which is the Canonick Scripture by the *or infra*  
Scripture it selfe, but by the authority of *hac cōtr. 6.*  
the Church, as we haue proued be- *cap. 13.*  
fore, and will also more at large declare  
here-

henceafter .

3 . Thirdly , the foresaid strength & immutability is wanting ; for every parte of the holy Scripture considered in it owne nature , is subiect to many alterations and falsifications . For it may be destroyed , it may be corrupted , it may be wrested to contrary senses , wherof we have spoken before .

*Supra .  
Controv .  
2 . cap . 4 .*

4 . Fourthly , that fulnesse and sufficiency is wanting , because all thinges necessary to saluation are not expressly contained in holy Scriptures , as we have also declared before .

*Supra Cō-  
trouers . 1 .  
2 . 16 . &  
sequens .*

5 . Fifthly , the foresaid necessity is wanting . For without the holy Scripture there were in the law of Nature for the space of two thousand yeares many true believers . And also long after Christ , yea euen till the tyme of *S . Irenæus* , that is to say , almost two hundred yeares , there were many Nations who sincerely believed in Christ , without any holy Scripture , as *S . Irenæus* himselfe testifieth . Lastly , albeit Infidels should burne all the Bibles , yet the faith of Christians should not therefore perish , or be wholly ouerthrowne . Therefore our faith doth not necessarily depend of the Scripture .

*S . Irenæus  
2 . 3 . cap . 4 .*

6 . Sixthly , the seauenth property is also



(Concerning the ground of faith.) is  
also wanting: for by the holy Scriptures  
the true Christians are not distinguished  
from Infidels, because almost all Here-  
tickes do both now receyue the holy Scri-  
ptures, and in tymes past also receyued  
them.

7. Seauenthly, the eight propertie is  
wanting, for there are many pointes of  
faith which rely vpon the Traditions of  
the Church only, without any expresse  
Scripture at all, as we haue declared  
before.

*Supra  
Conit. 1.  
c. 16. & 17.*

8. Eightly, the ninth property is  
wanting. For Turkes and other Gentills  
who are only lead by naturall reason,  
are very seldome or neuer conuerted by  
Scriptures only: but we add also some o-  
ther naturall reasons and perswasions that  
they may be conuerted. For there are ma-  
ny things in holy Scriptures which seeme  
opposite to naturall reason, as the my-  
steries of the Blessed Trinity, Incarnation, &  
Resurrection of the dead &c.

9. Ninthly, there wanteth last of  
all the tenth property, for there is no-  
thing extant of the Scripture in the Apo-  
stles Creed.

10. The holy Scripture indeed is  
the ground and reason, why we beliene  
many points of faith, but not the ground  
why

why we belicue all. Moreover neyther is it the first ground of all that we belicue by it. For the Scripture it self is proved by some other more generall ground, to wit, by the authority of the Church. VVherfore the Scripture is only a particular ground and not a generall: a mediate, and not immediate: a secondary, and not the first, and chieftest rule of faith.

### CHAP. IIII.

*That the priuate or particuler spirit of euery one, is not the ground or rule of faith.*

**T**HAT no priuate spirit of any can be the ground of our Faith, is farre more euident by the same properties now alledged. For none of these ten properties doth agree with the priuate spirit of euery one that belicueeth, the which we declare in these arguments.

1. First there wanteth the foresaid continuance. For there is no priuate or particuler person, who hath continued from the beginning of the world, or shall en-

( Concerning the ground of Faith . ) 15  
endure till the end thereof , as faith hath  
continued .

2. Secondly, there wanteth truth , be-  
cause there is no private man to be found  
which cannot erre and be decciued , for  
as witnesseth the Apostle , Every man is  
a lyar . *Ad Rom.*  
3. 7. 4.

3. Thirdly, there wanteth certainty  
in proposing matters of faith vnto vs , be-  
cause none can be certaine that any pri-  
uate person can haue such a spirit , yea eue  
in our Aduersaries iudgméts . For the pre-  
destinate only in their opinion haue this  
spirit , euen as they only in their iudg-  
ments haue the true sayth : but the pre-  
destinate are knowen to none but only  
to God , according to that of the Apostle  
God knoweth who are his . The which Caluin  
expressely teacheth . *2. ad Tim.*  
2. 7. 19. 1

4. Fourthly, the foresaid strength and  
immutability is wanting , for that a pri-  
uate man hath not that strength and im-  
mutability of his doctrine . Our Aduersa-  
ries themselves confesse , and experience  
teacheth vs , that they often tymes change  
their interpretations of Scriptures , and  
at diuers tymes they teach plaine contra-  
ries ; yea they confesse , that this their pri-  
uate spirit is not permanét with them , but  
often tymes leaueth and forsaketh them ;  
the

the which they proue out of that place of the 29. or 30. Psalm, the eight verse; *Thou hast turned thy face from me, and I became troubled.* For thus they affirmed in that famous disputation had at Paris Anno 1566.

*Vide disp.  
Paris an.  
1566. in  
disp. 1. dei  
sub finem.*

5. *Fifthly*, there wanteth that fulnesse & sufficiency, because no priuate man can define all poynts of sayth: seeing that many were defined before he was borne against the ancient heretikes, and there wilbe many things defined in the Church after his death, as soon as there shall arise any new heresies.

6. *Sixthly*, there wanteth necessity. For before there was any priuate man which now liueth, there was true sayth, and the same sayth will continue after he is dead.

7. *Seuenthly*, there wanteth the seuenth property of the rule of sayth, seeing that by this *private spirit*, a Christian cannot be distinguished from an Infidel. But in truth all heretikes do bragge, and boast that they haue this *private spirit*, whereas notwithstanding one condemneth or rather damneth another.

8. *Eighthly*, there wanteth the eighth property. For no point of faith can be certainly deduced out of this *private spirit* only.

(Concerning the ground of sayth.) 17  
only, seeing that it is oftentimes vncertaine and deceitfull.

9. Nimble, there wanteth the ninth property. For it is a ridiculous thing for one to endeavour to convert an infidel to the sayth by bragging only, that he hath this private spirit, the which none can eyther see or vnderstand.

10. Tenible, there wanteth the tenth and last property, because there is no mention made of this private and particular spirit in the Apostles Creed.

11. And the true spirit of faith which is in every saythfull soule, whereof the Apostle speaketh when he sayth, that we haue the spirit of sayth, is not the ground or reason of sayth we here speak of, but it is the helpe of God, or the supernaturall gift of sayth, whereby our vnderstanding is helped to belieue, and it is in regard of our vnderstanding, as it were the efficiēt cause of the act of faith. But we speake in this place of the formal cause or reason of sayth, as it appertayneth to the object of sayth which is the word of God, and by which we know what is the true reuealed word of God, and what is not. For albeit the holy Ghost and the gift of faith moue vs to belieue, yet they do not rashly

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possibly we can desire . Seeing that the Church is alwaies present, who explication alwaies her mynd vnto vs in plaine and manifest wordes . And if at any tyme there arise any doubt or Controversie in her decrees, the presently declare otherwise, then if the Prophecy writers of the old and new Testament were yet aliue, and were to declare their myndes vnto vs in proper words . For the Holy Ghost who in tyme past spake by the mouth of the Prophets

Matth. x.

v. 20.

and who speaketh now by the mouth of the Church : for it is now

the spirit of your Father that speaketh by the mouth of the Church :

4 . The Church hath

perpetuity . For there is exceeding great and immutability in the doctrine of the Church . For this truly can neuer be corrupted, falsified, or chaunged, because the Church is alwaies present, who alwaies giueth most cleare and euident testimony of her owne doctrine . This doctrine also of the Church remayneth alwaies constant and immonceable, because the holy Ghost is alwaies present who will not permit the Church to erre, according to those wordes of Christ: I will

Iohn. 14. y.

16 .

ask my Father, and he will giue you another Comforter

for me

(Concerning the ground of sayth.) 21<sup>r</sup>  
forther, that he may remayne euerlastingly with you.

5. The Church hath the fifth property, that is to say, the fulnesse and sufficiency of doctrine. For the Church teacheth all thinges necessary to saluation, according to that promise of Christ: When the spirit of truth shall come, he shall teach you all truth. So that the Church hath hitherto condemned all heretics, and heerafter also will condemne any arising and oppugning the Catholike faith. Inlike manner she alwaies runneth to all doubtes and difficulties, and vnto her, because she is alwaies true and alwaies liueth.

6. The Church hath also the sixth property, that is to say, necessity. For no doctrine must be receyued as a point of faith, vnlesse it be receyued and approued by the Church, as we haue declared before by the example of S. Paul, who although he receyued his Ghospell immediately from God by the reuelation of Christ, yet he was commaunded by reuelation to go to the visible Church, and to conferre the Ghospell which he preached with those who were in the visible Church, least perhaps in vaine he should runne, or had runne.

7. Yea and others could not safely

Eccles. 19. moueys without any reason or ground.  
 2. 4. For he, as the wise man sayth, *who belieneth*

1. Ioan. 4. *quickly is light of hart*, but with a solid and  
 2. 1. *sure ground according to those words of*

*S. Iohn: do not (dearely beloned) beliene euery spirit, but proue the spirits whether they be of God. But this prooffe, and tryall necessarily requirerth some good reason and sure ground, whereof we will speake in the next Chapter.*

12. Lastly it is to be considered, that we do heere dispute of the Catholik faith as it is necessary to al to attaine their eternall saluation, & not of the speciall sayth of one or other, the which we know very well may arise or proccede from some particuler or extraordinary revelation of God: but this is not the Catholike sayth, nor an ordinary, but an extraordinary sayth, not to be admitted generally of all, till it be approued and receyued by the Church, as presently we will declare more at large.



CHAP. V.

*That the Catholike Church is the ground  
or rule of our Faith .*

**T**HAT the Catholike and visible Church is the most solide and true ground of our faith is manifestly proued by the former properties of the Ground of faith. For all those ten properties do very well agree to the Church, and to nothing els besides. The Church hath the first property, to wit, a continuall and neuer-interrupted duration. For the Church hath alwaies continued as we haue already proued even by the testimony of our Aduersaries.

*Supra cap.  
3. huius  
Controu.*

2. The Church also hath the second property, that is to say, a most certaine and yndoubted truth, because she can neuer erre in faith, as we haue proued before.

*Supra cap.  
7. huius  
Controu.*

3. She hath also the third property, that is to say, the infallible certainty on our partes, because in the doctrine of the Church, we may haue the greatest certainty, perspicuity, and euidency that

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possibly

possibly we can desire . Seeing that the Church is alwaies present, who explicateth alwaies her mynd vnto vs in plaine and manifest wordes . And if at any tyme there arise any doubt or Controuerſy in her decrees , the presently declareth it no other wiſe , then if the Prophets & other writers of the ould and new Teſtament were yet aliue , and would clearly explicate their myndſ vnto vs in their owne proper words . For it is the ſame holy Ghoſt who in tymes paſt ſpake by the mouth of the Prophets and Apoſtles , and who ſpeaketh now by the mouth of the Church : *for it is not you that ſpeake , but the ſpirit of your Father that ſpeaketh in you .*

Matth . 30 .  
y . 30 .

4 . The Church hath the fourth property . For there is exceeding great ſtrength and immutability in the doctrine of the Church . For this truly can neuer be corrupted , falſified , or chaunged , becauſe the Church is alwaies preſent , who alwaies giueth moſt cleare and euident teſtimony of her owne doctrine . This doctrine alſo of the Church remayneth alwaies conſtant and immouable , becauſe the holy Ghoſt is alwaies preſent who will not permit the Church to erre , according to thoſe wordes of Chriſt : *I will aſke my Father , and he will giue you another Comforter*

Joan . 14 . y :  
16 .

ſortet

(Concerning the ground of faith.) 21  
forter, that he may remaine euertlastingly with you.

5. The Church hath the fifth property, that is to say, the fulnesse and sufficiency of doctrine. For the Church teacheth all thinges necessary to saluation, according to that promise of Christ: When the spirit of truth shall come, he will teach you all truth. So that the Church hath hitherto condemned all heresies, and heerafter also will condemne all errors arising and oppugning the Catholike faith. In like manner she alwaies answereth to all doubttes and difficulties proposed vnto her, because she is alwaies present and alwaies liueth. Ioh. 16. 13.

6. The Church hath also the sixth property, that is to say, necessity. For no doctrine must be receyued as a point of faith, vnlesse it be receyued and approved by the Church, as we haue declared before by the example of S. Paul, who although he receyued his Ghospell immediately from God by the reuelation of Christ, yet he was commaunded by reuelation to go to the visible Church, and to conferre the Ghospell which he preached with those who were in the visible Church, least perhaps in vaine he should runne, or had runne. Suprac. 3.  
huius Controu.  
Gal. 2. 9.

7. Yea and others could not safely

believe him vnlesse his doctrine had byn  
 approued by the Church, as *Tertullian*, *S.*  
*Hierome*, and *S. Augustine* well note. The  
 Apostle *S. Paul* (saith *S. Augustine*) called frō  
 heauen, if he had not found the Apostles with whom  
 by conferring his Gospell he might appeare to be  
 of the same Society, the Church would not at all be-  
 lieue him. Thus *S. Augustine*. And much  
 more the Ghospells of *S. Marke* and *S.*  
*Luke*, who were not Apostles, but only  
 their disciples, stood in need of this appro-  
 bation of the Church. Hereupon saith

*Tertul. l. 4*  
*contra*

*Marci. c. 1.*

*S. Hier. Ep.*

*21. S.*

*Aug. Tom*

*6. contra*

*Paulum*

*Manich.*

*l. 18. c. 4.*

*Tert. loco*

*citato.*

*Gal. 2. v. 2*

*Tertullian*, If he from whom *S. Luke* receyued  
 his light, desired to haue his faith and preaching au-  
 thorized by his predecessors; how much more reason  
 haue I to desire the like for the Ghospell of *S.*  
*Luke*, seeing the same was so necessary for the Gho-  
 spell of his Mayster? Thus farre *Tertullian*.

8. And hence it is, that the reuela-  
 tions of *S. Brigit*, and *S. Catherine of Siena*,  
 albeit they were truly reuealed vnto them  
 by God, yet they do not appertayne to  
 the Catholike faith, because they are not  
 approued by the Church, as the vndoub-  
 ted and certayne word of God.

9. Euen as also in the Apostles tyme  
 many before *S. Luke* wrote the acts of  
 Christ, as *S. Luke* himself testifieth, and  
 yet notwithstanding the Ghospells onely of  
 two of them, to wit *S. Matthew*, and *S.*

*Luc. v. 1.*

*Marke*

(Concerning the ground of Faith.) 23

Markes are authenticall, for it is well knowne that S. Iohn wrote his Gospell long after S. Luke: but the Gospells of the rest who wrote before S. Luke do not appertayne vnto faith, because they were neuer approued by the Church. Wherby it sufficiently appeareth, how necessary the approbatio & authority of the Church is.

10. The Church hath the seauenth property of the ground of faith, for by the Church and her coniunction & communion, a true believer may be distinguished from an Infidel: for he who belieueth the Church and heareth her, is a true believer, but he who doth not heare her, is an Infidell: if he will not beare the Church, saith our Lord, let him be vnto thee as Matt. 18. an heathen or publican. And S. Iohn saith: he which v. 17. knoweth God beareth vs, he which is not of God, 1. Iohn 4. doth not beare vs. v. 6.

11. The Church hath the eighth property. For whatsoeuer we belieue with our Catholike faith, we belieue it, because it is reuealed vnto vs from God by the Church. But God now reuealeth nothing to euery member of the Church immediately by himselfe. Yea euen our Adversaries do well admonish vs to labour most of all, that no way, or leaue be graunted to such fantastickall reuelations.

B 4

12. The

S. Thom.  
 in 4. libro  
 contra  
 Gent.  
 Infra cap.  
 39. huius  
 Controv.

12. The Church hath the ninth property. For the Church convinceth also Turkes and Infidels by naturall reasons, of which sort there are many extant in S. Thom. We proue also the Church by the very signes and markes of the Church, which are manifest vnto all, euen Turkes and Infidels, wherof we will spake more hereafter.

13. The Church hath also the tenth property, because in the Apostles Creed there is expressed an article of the Church: For presently after the faith of the true God the Father, the Sonne and the holy Gho<sup>t</sup>, first of al is set downe this article, *I beleue the holy Catholike Church.*

14. Moreouer that the Church and her preaching is the ground of faith, evidently appeareth by the wordes of holy Scripture. For when S. Paul disputeth of that faith whereby all are to be saued, he reduceth this whole faith to the preaching of the Church, & vnto her sending & calling of othersto her Ecclesiasticall offices.

Ad Rom.  
 10. v. 14.  
 & seq.

15. So this Apostle in another place declareth, that God alwaies appointed some Pastors and Docters in his Church, that we be not children, inauering in faith, and carried about with querry wynd of doctrine, but that we may be stable and

(Concerning the ground of faith.) 25  
and constant alwayes in one and the same faith, and  
confession of the Sonne of God.

16. Lastly those words of S. Paul  
are most eident, whercin he affirmeth,  
that the Church is the pillar and ground of  
truth. Where we are to consider, that  
very foundation of any building hath  
two offices, that is to say, to vphould  
the house, & to strengthen it. The Apostle  
heere attributeth the both to the Church,  
the one, when he calleth her the pillar  
of truth, the other when he calleth her  
the ground of the same truth. For the pil-  
lar also of the earth according to the He-  
brew phrase, doth signify the lowest foun-  
dation of the earth. So God is sayd to  
shake the pillars of the earth, & elsewhere  
to strengthen the pillars of the earth,  
that is to say, the very foundations  
thereof.

Iob. 9. v. 6.  
Psalm. 74.  
Ves. iuxta  
Hebraeos  
75. v. 4.

17. These so manifest and perspicu-  
ous words of the Apostle do compell Cal-  
uin at the last to be of our opinion; albeit  
after his accustomed manner at the first, he  
wrongfully slandereth vs, affirming that  
Catholiks hold, or to vse his owne words,  
do blab out, this horrible blasphemy, that is to say,  
that the truth of God, is not strong enough, vnlesse  
it be vphoulden by the shoulders of men, and that  
the words of God is vncertaine till by humble  
prayers,

prayers, as it were, is borroweth some certaintie from men. And afterward he affirmeth that the Apostle in this place would nothing els, but that the truth of God is supported by the pure preaching of the Gospell. But that which he sayd first is a meere slander; for we do not say, that the truth or the word of God absolutely, and considered precisely in it selfe, receiue it certaintie and strength from the Church, for in this sense it receiue a most perfect strength and large authority from God himselfe; but in regard of men and in consideration of our knowledge, it receiue it certaintie frō the Church, as afterward we will declare more at large: the which also Calvin in the words immediately following, acknowledgeth to be most true, when he writeth in this

*Infra hac  
Controu.  
cap. 16. in  
fine.*

sorte: S. Paul simply vnderstandeth (sayth Calvin) that which in other words he sayth in the tenth Chapter to the Romans, because sayth is by hearing, there wilbe no sayth, vnlesse there be some that preach. Therefore in regard of men, the Church supporteth the truth, because it maketh it famous by her prayse and commendation, because she retayneth it in sincerity and purity, and because she deliuereth and sendeth it to her posterity. Thus Calvin.

18. But that which secondly he addeth



(Concerning the ground of Faith.) 17

deth that the truth of God is supported and vpholden by the pure preaching of the Church is indeed most true: but he should have considered that this pure preaching of the Ghospell cannot be found but only in the Church, and that, no others but men can preach the pure Ghospell. Wherefore if the truth of God be susteyned by the pure preaching of the Ghospell, it necessarily followeth also that the Church must be sustained by men, and consequently that the Church of Christ is the ground of truth, albeit not absolutely, yet in regard of vs and our knowledge. So as Beza also is forced to *Beza in* cōfesse the same, explicating those words *1. ad Tim.* of the Apostle, *the pillar and ground of truth; 3. v. 15.* *Understand this, sayth Beza, not simply in it selfe but in regard of vs.* Thus he.

19. It is therefore manifest as well out of Caluin, as Beza, that the Church in regard of vs is the ground of truth, or of the word of God, and consequently of our sayth which relyeth thereon. But that which in regard of men is the ground of our sayth, that is the true ground thereof, because our sayth cannot well, nor must not be considered but in regard of men, seeing that our sayth cannot be found but in men only: if therefore in regard

gard of men the Church is the ground of truth, it is also most truly and necessarily the ground of our sayth.

20. Furthermore, that the ancient Church of the holy Fathers did constantly hold the preaching and authority of the Catholike Church to be the ground of our sayth, those excellent words of S. Augustine do manifestly declare, when he writeth thus, disputing against the Manichees. I, sayth he, would not believe the Gospell; but that the authority of the Catholike Church moved me therunto: this sentence of S. Augustine vexeth our Aduersaries very much. Calvin goeth about to perswade the ignorant people, that S. Augustine speaketh of himselfe as yet remayning a Manichean heretike, and not of himselfe as being conuerted and made a Catholike. But this is a ridiculous euasion, for the words which follow a litle after do shew, that this is a false interpretation of Calvin. If thou dost hold thy selfe to the Gospell (S. Augustine speaketh vnto a Manichean heretike) I would hold my selfe to those, by whose commandment I believed the Gospell. He speaketh, therefore of himselfe, as now being a Catholike: and after a few words. Whose authority, sayth he, being infringed & weakened, I could not now euen believe the Gospell it selfe. Where he sheweth plainly that

S. Aug.  
Tom. 6.  
contra Epist.  
Manichei  
cap. 5.  
Calu. l. 1.  
Justit.  
sect. 37.

(Concerning the ground of Faith.) 20  
that our sayth doth so depend of the au-  
thority of the Church, that it being  
weakened or taken away, it could not re-  
mayne or continue by any sayth of the  
Gospell. Wherby it is manifest, that it is  
false which Iunius writeth, that S. *Augustine*  
did only speake of the accidentary and  
not of the necessary cause.

21. Others say, that S. *Augustine* did  
speake of this, or that booke of the Go-  
spell, and not of the whole Ghospell in  
generall. But the very words of S. *Augu-  
stine* doe teach the contrary, because he  
speaketh euery where of the Gospell it  
selfe in generall. Moreover one and the  
same reason is of one booke of the Gho-  
spell, and of all the rest, as concerning  
sayth.

22. Others lastly do answere, that  
S. *Augustine* did not speake of the Church  
of his tyme, but of the primitiue Church,  
wherin were the Apostles who approued  
the Ghospells. But this solution is also  
easily refuted out of the words next fol-  
lowing: to whom, saith S. *Augustin*, I haue obser-  
ued, saying, Belieue the Gospell; why should I not obey  
them then; saying vnto me, Doe not belieue Mani-  
cheus. But it is manifest that the primitiue  
Church spake nothing of Manicheus, but  
that Church only which was in S. *Augu-  
stine*

*3. August.* Manicheus. For Manicheus lived many yeares after the primitiue Church, yea even after *S. Cyprian*, that is to say, almost three hundred yeares after Christ, as the same *S. Augustine* testifieth, and it is otherwise sufficiently well knowne that the Manichean heresy was vnknowne in the world before the yeare 277. See *Baronius* in his 2. Tom. in the yeare 277. in the 1. number and others following.

## C H A P. VI.

*The arguments of our Aduersaries are confuted.*

**N**OW it remaineth we answere to the arguments of our Aduersaries, for by our answers the difficulty of this whole controuersy, wilbe more perspicuously resolved, Their first argument is, if the authority of the Church were the ground of sayth, then it would follow, that our faith relied vpon men and not vpon God, for the Church consisteth of men. Our Aduersaries do often repeate and inculcat this argument vnto vs. I answere, that the same

ar.

(Concerning the ground of sayth.) 3<sup>r</sup>  
argument, if it were any thing worth,  
would also proue that we should not be-  
lieue Scriptures, because al those who wrot  
the books of the Bibles were also men;  
but as we do believe their writings not  
because they were men, but becaule they  
had a certaine peculiar assistance of the holy  
Ghost who did so gouerne and direct the  
that they could not erre: so in like manner  
we believe the Church, and make it the  
ground of our sayth, not as it consisteth  
of men, but as it hath a speciall and con-  
tinuall assistance of the holy Ghost, by  
whome she is continually gouerned and  
directed: wherby it commeth to passe  
that she can neuer erre as we haue proued *Cap. 7.*  
a little before. *precedent.*

2. Wherefore to make the Church the  
ground of our sayth is nothing els then to  
make the holy Ghost and Christ himselfe  
the ground therof. For it is he who spea-  
keth vnto vs by the mouth of the Church  
according to that saying of S. Paul: *Seeke you  
an experiment of him that speaketh in me, Christ?*  
And in another place speaking of his own *1. ad Co-*  
doctrine he sayth: *therefore he that despiseth these rints. 13. 7.*  
things, despiseth not man but God, who also hath  
*3;*  
*giue his holy spirit in vs.* But our Aduersaries do *1. ad Thes.*  
think & speak too basely of the Church, *4. 7. 8.*  
as though it consisted of men only, as the  
Churches

Churches of Infidells and Heretikes, seeing that the chiefe part of the true Church of Christ is the holy Ghost, who is as it were the soule and spirit of the Church.

3. But neither is this to make the Scripture or the holy Ghost subiect & inferior to our men (as our Aduersaries are w<sup>or</sup> to canill) but o<sup>ly</sup> to shew, that the holy Ghost is euery where conformable to himselfe, & that in all things he neuer differeth or disagreeeth frō himselfe. Whether he speake vnto vs by the holy Scripture, or by the mouth of the Church, as Calvin acknowledgeth disputing against the Anabaptists and Libertines, who by such an argument went about to reiect the holy Scriptures, to wit, least the holy Ghost might be made subiect, and inferior vnto them.

4. The second argument is, that Christians may and ought to iudge and examine all things, as the Apostle sayth, therefore the spirit of euery Christian ought to be the ground of all things. I answered, that by the same argumēt the Anabaptists & Libertines reiected all the Scriptures, that they might only retaine the spirit, as witnesseth Calvin, but badly: for etien as Christians must discern and iudge all things, so must they also obserue the rule and method in iudging which the Scripture doth prescribe

Calu. l. 2.  
Inst. c. 9.  
sect. 2.

1. ad Cor.  
int. 2. v. 15.

Calu. c. 9.  
citas. sect.  
2.

(Concerning the ground of Faith.) 33

scribe vnto them, and which himselfe appointed; but this rule is not euery ones private spirit, but the spirit of the whole Church. For it is altogether necessary that the rule of sayth be most certayne & free from all errors, as the spirit of the whole Church is, and not that of euery private man. Hereupon sayth S. Iohn, He which knoweth God heareth vs, he who is not of God, doth not heare vs: in this we know the spirit of truth and the spirit of error. We must therefore iudge of euery man, by that they either heare or do not heare the Church, & because they either agree or disagree fro the spirit of the Catholike Church.

1. Iohn. 4.  
v. 6.

5. The third argument is, that Catholikes proue the Church and the authority thereof by the Scripture, therefore Scripture is rather the ground of sayth then the Church. I answered first, that the prooffe of the Church which is taken out of Scriptures, when we dispute against heretikes, is an argument called by Philosophers *ad hominem*; and it is deduced out of the premises already graunted; in which manner also the first principles or grounds of euery science may be proued, and out of those things also which of themselves are not very strong and cer-

C

taind

sayne. So out of the old Testament against the *Jewes* we proue the new Testament, albeit this also is the ground of our sayne: because the *Jewes* do admit and receive the old Testament but not the new, yea also even out of the *Jewish Talmud* we proue many things against the *Jewes*, because they admit and approve it as the word of God, but yet their *Talmud* is not the ground of our sayth, because this only is, as I sayd, an argument deduced out of such things as they graunt vnto vs. So in like manner because almost all heretikes admit the Scripture, and reiect the authority of the Church, therefore when we dispute against them, we proue the authority of the Church by the Scriptures, as premisses already graunted by them. But if we were to deal with *Infidells* or others who doe not admit the Scriptures, then the sayd Scriptures were to be proued by the authority of the Church and not contrarywise. For it is a thing farre better and more commonly knowne, that there is a Church, then that there are the holy Scriptures, as afterward we will shew more clearly.

*Infra. c. 18.*  
*huius cōt.*  
*f. 10.*

6. Secondly I answered, that there is so great connexion betwixt the Scripture  
and



( Concerning the ground of sayth . ) 35  
and the Church, that the Scripture  
may very well be proued by the au-  
thority of the Church, and againe the  
church by the authority of the Scripture.  
Neyther should this seeme strange to our  
Aduersaries. For *Logicians* also know very  
well that, that which by it owne nature  
is more certayne & better knowne, may  
be proued by that which is more certaine  
and better knowne vnto vs, by a demon-  
stration, called by them *à posteriori*. And  
cōtrarywise that which is better knowne  
vnto vs, may be proued by that which is  
better knowne and more certaine in his  
owne nature, by a demonstration called *à  
priori*. So the cause is proued by the effect  
& the effect by the cause; as fyre is proued  
by heate *à posteriori*, and heate by the na-  
ture of fyre *à priori*. So in like manner by  
the authority of the Church, the which  
in regard of vs, is more certayne and bet-  
ter knowne, we proue the Scripture, as  
it were *à posteriori*, and by the authority of  
the Scripture which in it owne nature is  
more certaine, we proue the true Church  
of Christ as it were *à priori*.

7. The fourth argument. *S. Paul* tes-  
tifyeth, that the Church is supported by  
the ground and foundation of the Pro-

phets and Apostles, that is to say, by their Prophetical and Apostolical doctrine, but if the foresaid doctrine be the ground of the Church, it necessarily followeth that this doctrine appeared to be certaine in it selfe, before the Church began to be. The Church therefore must be that which giveth certainty to the doctrine or writings of the Apostles, but rather their doctrine and writings do afford sufficient certainty to the Church. So *Calvin*. I answered first, if we will follow the interpretation of this place alledged by *Beza*, *Beza* in 1. *Calvins* argument wilbe nothing worth. For *Beza* will have this to be the sense of those words, that the Church is built vpon *Christ* who is the ground and foundation of the Apostles and Prophets, and he will have only *Christ* to be the groundworke, and the Apostles and Prophets, he saith, were only as the *Architects* and *builders* of this Church, as also all faythfull Ministers of *Christ* are at this day, but not the ground it selfe, *Beza* also addeth, that he is truly *Antichrist* who attributeth that vnto himselfe which belongeth only to *Christ*, that is to say, to be the ground and foundation of the Church.

8. Out of which doctrine of *Beza* it

fol-

*Calu. lib. 1*

*Inst. c. 7.*

*sect. 1.*

*Beza in 1.*

*c. ad Ephef.*

*v. 10.*

(Concerning the ground of Faith.) 37  
 followeth manifestly, that *Caluin* is truly  
*Antichrist*. For he attributeth vnto all Mi- *Calu. loco*  
 nisters of the Church, and to their do- *citato.*  
 ctrine, and consequently vnto himselve  
 and his owne doctrine, that they are the  
 foundations of the Church, but accord-  
 ing to *Beza* whosoever attributeth this  
 vnto himselve is plainly *Antichrist*, because  
 he attributeth that vnto himselve which  
 only belongeth vnto Christ.

9. Secondly I answer, that yet what-  
 soever *Beza* sayth, *Caluins* exposition is the  
 trewer, agreeing therein with *S. Chryso-*  
*stome*, *S. Augustine*, *Theophilact* and other *S. Chrysost.*  
 aucient Fathers, that is to say, that *S.* *Hom. 6. in*  
*Paul* in this place calleth the *Apostles* and *c. 1. ad E-*  
*phes. S.*  
*Prophets*, the ground and foundation of sayth, *August.*  
 or that which is al one, their doctrine: for in *Tom. 8. in.*  
 the same place he compareth Christ to the *Psal. 36. ad*  
*chiefe coner stone*, and the foundation of *v. 1.*  
 this spirituall building doth consist of *Theophil.*  
 many stones, but there is one lowest and *& alij in c.*  
 cheifest, to wit, Christ Iesus, who supporteth *ad Ephes.*  
 all, and who is that cornerstone which v-  
 nineth the *Iewes* and *Gentills* together, as *Ad Ephes.*  
*S. Paul* sayth in the same Chapter. *2. v. 14.*

10. Hence it is that *S. Iohn* in the *Apocal.*  
*Apocalyps* affirmeth that this heavenly *21. v. 14.*  
 Citty hath twelue foundations and not

only one, and Christ notwithstanding is the chiefeft of all the foundations, and

*S. Auguftin* the foundation of foundations, as *S. Auguftine* Tom. 8 in. sayth that is to say, of all those twelve *Pfal. 86.* foundations he is the foundation. *in initio.*

11. And heere the Apostle vseth the Hebrew phrase in which it is all one to say, Vpon the foundation of the Apostles and Prophets & to say, Vpon the Apostolicall and Propheticall foundation. For the Hebrews often vse the *genitive* case of the substantiue, for the *adiectiue*, as a man of bloud & deceit, in the fifth Psalme signifieth, a bloudy and deceitfull man.

*Pfal. 5. v. 7.*

12. Furthermore, that which *Caluin* sayth that the Apostolicall and Propheticall doctrine hath it certainty of it self before the approbation of the Church, that indeed is true, but this is the certainty which it hath of it owne nature from God himselfe, but in regard of vs it receiueth it certainty from the Church, as *Caluin* and *Beza* witnesse, & as we haue already declared.

*Cap. 13. precedent.*  
*§. 17. & 19.*

13. But *Caluin* erreth in this, that he thinketh *S. Paul* to treat in this place of the Scripture only of the Apostles and Prophets. For not only the Apostolicall Scripture is the ground of our faith, but all

( Concerning the ground of Faith. ) 39  
all the doctrine of the Apostles. And few  
of the twelve Apostles, to wit, only five,  
haue written any thing, but of the other  
seauen, there are no writings extant,  
but yet they all taught; the Apostle ther-  
fore speaketh of the Apostolicall doctrine  
and not only of the Scripture.

14. But neyther do we deny that  
faith dependeth of the Apostles doctrine  
yea more then that we say that our faith  
dependeth of the doctrine of the present  
Church. For when we affirme that the  
Church is the ground of our faith, we *Ad Rom.*  
do not vnderstand by the Church, the *10. v. 17.*  
shoulders or bodies of them who are in  
her, but their authority doctrine, and  
preaching; for by these thinges faith is  
ingendred, and as the Apostle witnesseth,  
*faith is by hearing.*

15. But whensoever we treat of the  
true Church of Christ we do not speake  
of that which wanteth true faith, which  
is deafe, dumme, or foolish, and which  
also eyther neglecteth, or not vnderstan-  
derth the Word of God or Scriptures, for  
such a Church is not the true Church of  
Christ. But we speake of that which be-  
lieueth, which speaketh, which prea-  
ched the pure word of God, which ke-

peth and expoundeth the Scriptures most faithfully, and which fitly applyeth them in Sermons & Exhortations. Among vs therefore all these wordes haue one and the same signification, the Church, the faith of the Church, the preaching and doctrine of the Church, the word of God preached by the Church, and the truth of God proposed vnto vs by the Church. And we vnderstand all these thinges by the name of the Church, when we say, that she is the ground of our faith. For all these thinges are eyther properties, actions, or offices of the Church which cannot be separated from her.

16. Wherefore our Aduersaries doe erre exceedingly whē they separate euery one of these from the Church, and oppose or obiekt it against her, as though it were a quite distinct thing from her, nay of the true Church of Christ they make her the Sinagogue of Sathan. Therefore the Apostolicall & Propheticall doctrine must not be separated and made opposite vnto the Church, as *Caluin* doth, seeing that it is an essentiall part of the visible Church. *Caluin* therefore disputeth as if one should make this argument. A man with-

(Concerning the ground of faith.) 41  
without his soule neyther seeth, spea-  
keth, nor vnderstandeth; therefore a man  
neyther seeth, speaketh, nor vnderstandeth.

17. But peradventure some will say,  
We haue said a little before, that faith is  
the ground of the Church, and now we  
say, that the Church is the ground of  
faith, wherof the one seemeth to be con-  
trary vnto the other. I answer, that heere  
there is no contrariety. For there are two  
kindes of faith, the one is the particuler  
faith of euery Christian, wherby toge-  
ther with hope and charity, euery one is  
iustified, the other is the generall and  
common faith of the whole Church.  
The particuler faith of ech one relyeth  
vpon the Church, to wit, vpon the faith,  
preaching, and authority of the whole  
Church. But she her selfe relyeth vpon  
the generall faith and profession, and  
preaching, thereof in the whole Church,  
which is an essentiall part of the visible  
Church. When therefore we say that the  
Church is the ground of faith, we speak  
of the particuler faith of euery Christian.  
But when we say, that faith is the ground  
of the Church, we speake of the generall  
faith of the whole Church.

18. There are other arguments of our  
*Canus l. 2. de locis* Aduersaries, but we may easily answer  
*Theol. c. 8.* therunto by that which hath byn already  
*Bellarmin. l. 3. de verbo* said, the which Melchior Canus and Bellar-  
*Dei c. vlt.* mine doth prosecute and handle more at  
 large, vnto whom we referre the Reader.  
 For they are borrowed of the *Anabaptists & Libertines*, wherby the authority of the  
 holy Scriptures themselves is no lesse di-  
 minished and infringed then that of the  
 Church.

## CHAP. VII.

*That the Church doth not only giue a  
 bare testimony, but also authority  
 to the Scripture.*

**T**HIS matter is heere briefly to  
 be examined, that it may more  
 clearly be vnderstood how neces-  
 sary the Churches approbation  
 is to the establishing of the authority of  
 the holy Scriptures. But to the end that it  
 may more clearly appeare wherof we di-  
 spute in this place, it is to be considered,  
 that



(Concerning the ground of sayth.) 43

that seeing that our Aduerſaries cannot deny, but that the Church ſſoardeſth ſome testimony to the holy Scriptures, they affirme, that this testimony of the Church is only a bare testimony, and not a testimony of authority.

2. For there are two kindes of testimonies. The one is called a testimony of authority, because vpon it, the truth of the things testified dependeth. Yt is called also a necessary testimony, because without it the thing in question is not sufficiently testified. The other is called a bare testimony and not necessary, that is to say, when such a testimony is not so necessary, because the matter is otherwise sufficiently testified. Such a testimony was that, which S. Iohn Baptiſt gaue of Chriſt. For Chriſt had ſufficient testimonies besides.

3. Of the former testimony of authority Chriſt ſaith. *But I do not receyue my testimony from men*, to wit, the testimony of authority & necessary. For of the bare testimony he had spoken a little before: *You ſent vnto Iohn, and he hath giuen testimony to truth.* But this was a bare testimony: wherefore Chriſt a little after ſaid, *I haue a greater testimony then Iohn, for the workes which the*

*Iohn 1. v. 7*

*Iohn 5. v.*

*14.*

*Eodem. c.*

*5. v. 36.*

*Eodem. c. 5.*

*v. 36.*

*Cap. 5.*

*Fa-*

44 Part. II. Controvers. II.

Father hath giuen me to profit them: the very works which I do, giue testimony of me, that the Father hath sent me. And the Father that sent me, himselfe hath giuen testimony of me. All which saith Christ of the testimony of authority. Our Aduersaries therefore say, that the Church giueth only a bare testimony to the Scriptures, as S. Iohn gaue to Christ, but she giueth not a necessary testimony or that of authority.

Matth. 3.  
v. vs.  
Matth. 17.  
v. 5.

4. But that the testimony of the Church, is altogether necessary, as that wherof the authority of the Scriptures dependeth, is very manifest by that which is said in the former Chapter. And by that also which we alleadged in the first disputation, where we shew that there is now no firme testimony wherby we may know certainly, which booke is canonical and which not, besides the testimony of the Catholike Church. For now neyther are the miracles wrought which God did in tymes past, neyther doth God speake immediatly by himselfe, as he spake in the baptisme and transfiguration of Christ. VVherefore there remayneth only the third ordinary manner, wherby God speaketh by the mouth of the Church. The Church therefore doth not

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(Concerning the ground of Faith.) 45  
giue a bare testimony only to the holy  
Scripturs, but the testimony of authority,  
to wit, that wherof the authority of the  
Scriptures dependeth, as concerning vs  
and our knowledge.

5. Moreouer if the doctrine of S.  
Paul stood need of the Churches appro-  
bation, as we haue already proued out of  
the Scriptures, much more S. Lukes Gospell  
who was only S. Pauls Scholler stood need  
therof, as Tertullian witnesseth, especially  
because S. Luke receyued not those things  
which he wrot by reuelation from God,  
as S. Paul did, but by tradition from o-  
thers, as he himselfe writeth. And the  
same also may be said of S. Marke, whose  
Gospell, as S. Hierome writeth, the Apo-  
stle S. Peter approued, and by his authori-  
ty he commaunded it should be read in  
the Church.

Suprac. 8.  
& 13.  
huius  
Controu.

Tertul. l. 4  
contra  
Marci. c. 1.  
Luc. 1. 9. 2.

6. But neyther is it true that some  
say, that the authority of approving the  
Canonicall bookes was only resident in  
the Apostles and the primitive Church;  
but the ensuing Church hath is not. For  
the Apostles did not approve all the Ca-  
nonicall bookes of the new testament.  
For if they had donne so, there had re-  
mayned no doubt of many of them for  
many

many ages after the death of the Apostles, even among Catholike good men as we have noted before: But many yeares after the Apostles tyme by the generall Councils and Decrees of the Church, some

*Supra cap.  
3. Contr. 1.*

bookes were approued, wherof there was before some doubt.

*Toletanū  
Concil. c.  
26.*

7. Yea more then six hundred yeares after Christ, there were many Catholikes who did not receyue the authority of the *Apocalyps*, as appeareth out of the fourth *Toletane Council.*

8. And that which is more before the *Council of Trem*, there were many Catholikes who thought that it was lawfull for them to doubt of all the bookes of the new Testament, the which in tymes past: *S. Hierome* seemed to iudge as doubtfull; as are the *Epistles of S. James*, the second of *S. Peter*, the second and third of *S. Iohn*, the *Epistles of S. Iude*, the *Epistles to the Hebrewes*, and the *Apocalyps*. And if it had not byn for the *Council of Trér*, or some other new Decree of the Church, none would as yet condemne them as Heretikes, who called those bookes in question.

9. By that which hath byn sayd it appeareth manifestly, that the *Canonick Scriptures*

(Concerning the ground of sayth.) 47

Scriptures receive their strength and authority, not from the approbation of the primitive Church, but rather from the approbation of the Church succeeding; yea even of this present Church, to wit, of the Councell of Trent.

18. Lastly albeit the present Church should not haue the authority of approving Scriptures, as these men say, yet notwithstanding for three other reasons the authority & testimony of this present Church is necessary. First, because we know not certainly what bookes the primitive Church hath eyther written, or not written, approved or reiected, but by the testimony of the present Church. Secondly, neyther do we know whether those bookes came vncorrupted vnto vs or noe, but by the same testimony. Thirdly, because we cannot otherwise know which is the true sense of those bookes.

CHAP,

## CHAP. VIII.

*The Argument of our Adversaries are  
confuted.*

**T**H E first argument of our Adversaries is: The Church is grounded vpon the word of God; and by the word also of God it is engendred, nourished, and governed, and it is subiect to the word of God as to the words of her spouse. I answer, our Adversaries do in a manner confound the writtē word of God, with the word of God in generall, the which they should not doe: for ther are three sorts of the word of God to wit, that which is belieued, preached, and written. The belieued word is in the hart of the Church, that which is preached is in her mouth, and that which is written is in her bookes. Of the belieued and preached word, the Apostle sayth: *the word is in thy mouth, and in thy hart, this is the word of sayth which we preach.* We confesse, that in the belieued and preached

Rom. 10.  
v. 8.

(Concerning the ground of saysh.) 49

ched word the Church is founded, because by the same it is ingendred, nourished, and governed, and that vnto this word it is subiect and obedient, as vnto the Words of her spouse. For indeed this kind of word is necessary for the Church. For without hart (sayth the Apostle) we be-  
lieue vnto iustice, but with the mouth confession is made to saluation. And againe, How shall they heare without a preacher?

Ad Rom.  
10. 10. 11.  
bid. 10. 14. 2

2. But the nature of the written word is farre different; for this is neyther altogether necessary for the Church, seeing that the Church was without it more then two thousand yeares; neyther can the written word be profitable to the Church, vnlesse it be also rightly preached, and belieued. For what doth it profit a man to haue the Bible, vnlesse he rightly belieue and vnderstand it?

3. But the Scripture whereof we now dispute, doth only conteyne written word, but the belieued and preached word are cōteined in the visibie Church, as the necessary and essentiall parts therof: seeing the one is as it were the life in the hart of the Church, the other as it were the speech in her mouth: neyther can they cuer be separated from her, according

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ding

Isaie 55. The word which I haue put in thy mouth shall not depart from thy mouth; nor from the mouth of thy seed; nor from the mouth of thy seedes seede from hence forth for evermore.

Wherefore this argument doth prove the quite contrary, for seeing that the written word receiveth it's profit and authority from the rightly believed and preached word, which are the partes of the Church; it is necessary that the written word receive that authority and utility from the Church, as that wherein only the word rightly preached and believed is to be found.

5. The second argument. If the Church should teach any thing contrary to the Scriptures we were not to believe the Church. Therefore the Scripture doth not receive that authority from the Church, but rather the Church from the Scripture. I answered, that in the same manner it may be said, that if the Scripture should containe any thing against truth, we should not also believe it; if the holy Ghost should utter and speake any ly, we should not believe him. But these conditions are indeed impossible, and blasphemous against God; wherefore they are not



( Concerning the ground of Faith . )

not only, to be admitted but not even to be proposed of Christians . For it is impossible that the Church should teach any thing contrary to the Scriptures, for then the holy Ghost should lye, because he should teach one thing by the Church, and the contrary by the Scriptures.

6. The third argument, if the Scripture receiveth that authority from the Church, then the Church should be above the Scripture. Do such seemeth to be very absurd. I answer, That the Church is above the Scripture, may be understood two wayes. First, because the Church exceedeth the Scripture in dignity and excellency, and in this sense, without all doubt, the Church is above the Scripture, for the Scripture is made for the Church, and not contrarywise. *All things* ( sayth the Apostle ) *are done for you* : Christ dyed for the Church, and not for the Scripture : the Church believeth, hopeth, loveth and prayes God, but the Scripture doth none of these : The Church shall reigne and live everlastingly with Christ in heaven : the Scripture shall perish after the day of Judgement . Lastly the Church cometh in it the word of God rightly be-

belieued, preached, and the holy Ghost it  
felicitie, all which do farre exceede the  
written word in excellency and dig-  
nity.

Secondly it may be vnderstood  
that the Church is about the Scripture,  
so as she may change the Scripture, or of  
Scripture make no Scripture, or lastly  
she may teach somewhat contrary to Scrip-  
ture, or depart from the true sense of  
Scripture: In which sense the *Sellaries* of  
this tyme say, that we affirme the Church  
to be about the Scripture. And thus it  
is false that the Church is about the Scrip-  
ture: but neyther is there any Catholike

*Bellarmin.* 1.

3. de verbo

*Dei c.* ult.

in resp. ad

24. argum.

which in this sense will affirme that the  
Church is about the Scripture, as *Bellar-*  
*min* truly affirmeth. For if the Church  
were in this sense about the Scripture, the  
Church should erre, and be opposite vnto  
her selfe, because in that, the Church  
hath once approved the Scripture she ca-  
not any more reiect and disproue it, vn-  
lesse she contradict her selfe, which is im-  
possible.

8. The fourth argument. The holy  
Scripture receiueth her authority imme-  
diately frō God himselfe because he is the  
Author of the Scripture, therefore it  
doth

(Concerning the ground of Faith.) ††

9. And that which we haue sayd of the  
Scripture, may also be euidently seene in  
Christ our Lord, who is aboue the Scri-  
pture. For Christ was forced to proue his  
authority by miracles, that it might the  
better be knowen and allowed of men.  
For otherwise the Iewes had not beene  
bound to haue admitted his authority. *Iohn. 13. v.*  
Hereupon, sayth Christ, speaking vnto his  
disciples of the Iewes, *If I had not done among* *24.*  
*them workes, that no other man hath done,* *S. Augustine*  
*they should not haue sinned, that is to say,* *Tom. 9.*  
*of Infidelity, not belieuing in Christ, as* *Tract. 91.*  
*in Iohn.*  
*S. Augustine* very well expoundeth. And

in another place speaking vnto the Iewes,  
 he sayth, *If I doe not the workes of my Father,*  
*believe me not.*

To. 10. v.  
 17.

10. But if the authority of Christ  
 which was most excellent in it selfe and  
 immediatly from God, stood in need of  
 those meanes wherby it might become  
 knowne vnto vs, to the end it might ob-  
 lige vs to believe it; much more, the au-  
 thority of the Scripture will stand in need  
 of it, albeit it be immediatly from God,  
 to the end it be made manifest vnto vs.  
 For otherwise we should not be obliged  
 by the authority therof. But this is not  
 done now by miracles, nor by the im-  
 mediate or extraordinary reuelation of  
 God: Therefore it resteth that we say it  
 is done by the ordinary & mediate reuela-  
 tion of God, that is to say, by the Church,  
 or rather by the holy Ghost, which spea-  
 keth vnto vs by the Church.

CHAP.

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(Concerning the ground of sayth.) 33

CHAP. IX.

*That the Church is the Iudge of all Controversies in matters of Faith.*

**S**EING that there arise dayly so many disputations and Controversies of matters of faith, none can deny, but that there must necessarily be some Iudge appointed, who must define, end, and determine such Controversies, for otherwise there will never be an end of such matters. But it is a great difficulty who must be this Iudge. The Sectaries of this tyme almost all refuse the Iudgment of the Church. For they see very well, that if they admit her as Iudge all their errors wilbe quit overthrowne. Wherefore some of them affirme that the sole Scripture must be the Iudge of all Controversies, and this was the first doctrine of our Aduersaries, to wit, *Luther & Zuinglii.*

2. But our later Aduersaries when they consider, that it is an absurd thing to make the Scripture (being a thing without life) the Iudge, as we have declared

Cap. 18.

Controversy.

clared before, they fly vnto their private spirit, the which they will haue the iudge of all Controuersies. But least they may seeme to attribute too much vnto themselves, they endeavour to colour their private spirit with the famous title or name of the holy Ghost, affirming the holy Ghost to be the only iudge of all Controversies.

3. VVherfore there are three things heere to be proved, First, that the Scripture cannot be iudge. Secondly, that neyther the private spirit can be it. Thirdly, that the Catholike Church is the only, and most true Iudge of all Controversies.

4. As concerning the first, whereas our Aduersaries every where teach, that nothing is to be believed which is not expressely to be found in holy Scriptures, it is a strange thing, that they would perswade men that the Scripture is the Iudge of all Controversies: whereas we read no such thing in any place of holy Scripture.

5. Yea even in these, testimony is only attributed to the Scriptures, and not  
*Iohn. 5. v.* Iudgment. *Search the Scriptures* (saith Christ)  
*10.* and the same are they that give testimony of me.  
 And

(Concerning the ground of sayth.) 57

And hence it is, that the law of God is often called in Scripture in the Hebrew phrase *Eda*, or *Eduth*, or *Tenda*, that is to say, a testimony; yea euen in one Psalm it is called about twenty tymes by that name. Psal. 119

6. Moreover in the Prophet *Isay* in the same place falsely cited by our Adversaries, that they may proue thereby the Scripture to be the iudge of Controversies, it is called a *witnesse*, or a *testimony*, and not a Iudge, nay rather to the *Isa. 8. v.* Law, saith the Prophet, and to the testimony.

7. Furthermore, nothing is more absurd then in matters of such moment to appoint such a deafe and dumme iudge, and who may also be corrupted for both parties, and whose sentence eyther party vseth indifferently. But it is manifest, that the Scripture is such a iudge, for it can neyther speake nor heare: and so in like manner do all Heretickes ancient and moderne also vse the Scriptures. Lastly almost all our Adversaries do see, how absurd these things are, and therefore they fly vnto their owne private spirit, the which they call the holy Ghost. Wherfore let vs come now

38 Part. II. Controuers. II.  
to the second point.

8. As concerning therefore this private spirit, first there is none who doubteth but that the holy Ghost is the chiefe Iudge of all Controuersyes. But the question is, where this holy spirit is to be found, and in whome it remayneth.

9. Moreover it is certaine, that the holy Ghost doth not remayne, or is to be found in any booke (least peradventure our Aduersaries should send vs to their Bibles) but in the hartes of the belieuers. Now we aske whether this holy Ghost which is the Iudge of all be in the hart of euery belieuer, or rather in the hart of the whole Catholike Church. If they say in the hart of the Catholike Church, we haue our desire: if they say in the hart of euery private man, it will follow that no private person can erre in his owne iudgement, seeing that the holy Ghost cannot erre in his iudgement. Heere truly we seeke for that Iudge which cannot erre.

10. Furthermore euery private man shall be come the Iudge of the whole Church, if euery such private person haue this spirit, which is the Iudge of the whole



( Concerning the ground of sayth. ) 79

whole Church : wherupon there will ensue a great confusion in the Church of God.

11. Besides that, if every believer be the Iudge, the our Aduersaries must needs admit the auncient Fathers as Iudges of all Controuersies, the which they will neuer do, for they dare not deny, but that the auncient Fathers were true believers; why therefore do they attribute vnto themselves that which they so vehemently deny to all the auncient Fathers?

12. Moreover, if every believer cannot erre in his iudgement, much lesse can a great many such erre, and least of all can the Church of all believers erre. Wherefore whatsoeuer our Aduersaries say, they wilbe forced to confesse and graunt, that the holy Ghost is the Iudge as he remaineth in the whole Church, speaking and iudging by the mouth thereof, and in this manner euen out of our Aduersaries doctrine we gather by a necessary consequence our opinion.

13. Lastly, that which they affirme that the priuate spirit of every particular person is Iudge, is therby declared to be false, that they themselves acknowledge that

that there is no priuate man which at some tymes cannot erre in his iudgment: but heere we inquire for a Iudge which cannot erre. For otherwise in matters of such moment, and of which our eternall saluation dependeth, we should dangerously be forced to haue recourse to an erroneous Iudge, whose iudgement is variable, vncertaine, deceitfull, and often tymes manifestly false.

14. But now as concerning the third point, that the Church is the Iudge of all Controversies, we proue by these arguments. First, the Church hath all the properties of a fit Iudge, for first she hath an exact knowledge, *the holy Ghost shall teach you, saith Christ, all truth.*

*Joan 16. v.  
23.*

15. Secondly, the Church cannot be corrupted by any gistes or prayers. For she is as the Apostle witnesseth, *the pillar and ground of truth.*

*1. ad Tim.  
3. v. 15.*

16. Thirdly, the Church heareth, speaketh, giueth her iudgment, and examineth the testimonies of Scriptures and Fathers, as experience it selfe teacheth vs.

17. Fourthly, we are bound to stand to the iudgement of the Church, *Who will not heare the Church, saith our Lord, let him*

*Mat. 18.  
17.*

*24. v.*

*him*

(Concerning the ground of Faith.) 62

him be vnto thee as an heathen and publican.

18. Fifthly, the Church hath power and authority to punish. VVhat, will you, saith the Apostle, that I come vnto you with a rodde, or in charity, and with the spirit of mildnesse? And in another place, If I come againe I will not spare. And againe, that being present, I may not deale hardly according to the power which our Lord hath giuen me vnto edification, and not vnto destruction.

1. ad Cor.  
4. v. vs.  
2. Cor. vs.  
v. 2.  
2. Cor. vs.  
v. 30.

19. Sixtly, the Church absolueeth, byndeth, and retayneth sinnes, excommunicateth, as the holy Scriptures doe expressly testify, and our Aduersaries doe also confesse, all which actes belong vnto Iudges, but the Scripture doth none of them.

Matth. 18.  
v. 19.  
Ioan 20. v.  
23.

20. The second argument. The holy Scripture expressly affirmeth, that the Church doth sometymes iudge. I indeed absent in body, but present in spirit haue already iudged, as present, him that hath so done, in the name of our Lord Iesus Christ, you being gathered together, and my spirit, with the vertue of our Lord Iesus Christ, to deliuer such an one to Satan. And a little after, Do not you iudge of them that are within: where the Apostle plainly saith, that the Pastours of the Church iudge those which are in the Church.

1. Cor. 5.  
v. 34. &  
5.

1. Cor. 5.  
v. 23.

Church. The third argument is taken from their common practice of the Church, as well in the old as in the new Testament. For in the old Testament the chiefe iudgement of all causes was ordained by God himselfe: first in the booke of Numbers, and afterward it was confirmed in *Deuteronomy*, in which Iudgement the priestes did sit as Iudges, and the chiefe Iudge who did give his sentence, for in all things which were doubtfull by the expresse commaundement of God, the common people were sent to this Iudgement of the Church, and not only to the holy Scriptures, or to the priuate spirit of any.

22. Moreouer till the coming of Christ, this manner of Iudging continued in the old Law. For of it Christ himselfe sayd, *Vpon the chaire of Moses haue sitten the Scribes and the Pharisees. All things therefore whatsoeuer they shall say to you, obserue, ye, and doe yee: this Councell or Iudgement, in the yeares following, by corrupting the Greeke word, the Iewes called Sanhedrim, as it were *synagoga*, that is to say, an assembly or Councell.*

23. In like manner in the new Testament

*Numb. 11*

*v. 16. 17. &*

*25. Deut.*

*17. v. 8. &*

*seq. 2. Ps.*

*19. v. 10.*

*& 11.*

*Mat. 23.*

*v. 2.*

*v. 3.*

*v. 4.*

*v. 5.*

*v. 6.*

*v. 7.*

*v. 8.*

*v. 9.*

*v. 10.*

*v. 11.*

*v. 12.*

*v. 13.*

*v. 14.*

*v. 15.*

*v. 16.*

*v. 17.*

*v. 18.*

*v. 19.*

*v. 20.*

*v. 21.*

*v. 22.*

*v. 23.*

*v. 24.*

*v. 25.*

*v. 26.*

*v. 27.*

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(Concerning the ground of Faith.) 63

Itament when there arose that controuersy about the obseruation of the legall ceremonies or customs, the Apostles did not lend their disciples to the holy Scriptures only, or to the private spirit of any, but they assembled themselues together, and defined what was to be belieued. It seemed good (say they) to the holy Ghost and vs. For the holy Ghost is as it were the soule of the Church. And this Decree of the Apostles S. Paul and S. Barnabas did diuulge and promulgate euery where, as appeareth by the same Chapter, and the next following, where these determinations of the Apostles, are called Decrees or according to the Greek Phrase *αποφαισεις*, that is to say things already iudged: whereupon *Act. 21. vers. 25.* the Apostles doe say, that iudging and decreeing they had written this.

24. In the same manner in the next ages, the Arians the Macedonians, the Nestorians, Eutichians, and other old Hereticks were iudged and condemned by the Catholike Church in the generall Councils holden at Nice, Constantinople, Calcedon, and others.

25. Lastly, our Adversaries in their consistories and assemblies doe vsurpe  
ynto

64 Part II. Controvers. II.

vnto themselves, the authority of iudges, neyther doe they referre the iudgment to the Scriptures alone, or to the private spirit of any.

Calu. in  
Antid. cō-  
tra Council.  
Trid. sess. 2.  
in fine.

26. Yea Caluin conuined by these reasons confelleth, that the writings of euery private person must be submitted to the iudgmēt of the Church. Where he also concludeth thus: Neyther therefore, sayth he, do we condemne, or diminish the authority of the Church, neyther do we giue liberty to euery forward fellow to do what listeth. I would to God, they would shew vs such a Church, as the holy Scripture doth paint or describe vnto vs, we would easily agree about the honour thereof. Thus he. But we will shew in the ensuing Chapters such a Church as the Scripture describeth: I wish also we may agree concerning the honour and authority thereof.

27. There are two principall arguments of our Aduersaries: the first is, that the holy Ghost is not tyed vnto men, but iudgeth freely in whatsoever it pleaseth him, therefore he is not tyed vnto the Church. But the same argument would proue, that there is no certainty in the holy Scriptures. For they who wrote the Scriptures were men, vnto whom, according to our Aduersaries opinion, the

(Concerning the ground of sayth.) 87

The holy Ghost was not tryed. I answered  
therefore that the holy Ghost is not ab-  
solutely bound or tyed vnto men, but  
he is tyed to his owne Promise, as al-  
so to the words and promises of Christ.  
For neyther the holy Ghost, nor Christ  
himselfe can deceiue vs in not per-  
forming their promises, because as the A-  
postle sayth God cannot lye. But God  
hath promised that he wilbe with his  
Church, not only one or two dayes, or  
one yeare, but *even till the end of the world.*  
He promised, that he would giue the holy  
Ghost to remayne and stay with vs, not for one  
or two yeares only, but *euermore.* It is  
needfull therefore that he performe and  
stand to his promises.

*Ad Titum  
1. v. 2.*

*Math. vii.  
v. vii.*

18. The second argument. If those  
things which we haue said of the Church  
as Iudge, were true, it would also fol-  
lowe that the Church is Iudge of the  
holy Scripture, and consequently of the  
word of God in generall. I answered  
that the word of God in generall cannot  
be called in question or doubted of by any  
which professeth Christ. For the diuine  
sayth cannot be without some word of  
God, but where there is noe contro-  
uersy, there is no neede of any Iudge,  
E But

Iohn 14. 2.  
16.

But if of any one part of the word of God, whether it be written or not written, there arise any controversy, as for example, of the true sense of the written word, without doubt we must recurre vnto the iudgement of the Church: for it belongeth vnto her to iudge of the true sense of the holy Scripture, and of the exposition thereof (which is the chieffer part of the written word) as also of any doubtfull letter of the holy Scripture: for seeing that in tymes past, there haue beene many controuersies of diuers books of holy Scripture, and of the particular Chapters and parts thereof, as also of the true sense of the letter, and other written poynts of sayth, it is manifest, that noe other Iudge but the Catholike Church hath ended or defined all these controuersies.

Concil Tri.  
dent. sess. 4.  
Calu. l. 4.  
Inst. c. 8.  
sect. 11,

But in this iudgement of the Church there are two thinges to be considered; the one, that the Church doth not iudge of any part of the word of God out of her owne proper sense and iudgement, or at her owne pleasure without the word of God; as her Aduersaries, and namely Calvin doth wrongfully flaunder her, but by one part of the word of God

(Calu.)  
God  
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(Concerning the ground of faith.)

God which is better known, be iudged of that which is lesse known, and manifest vnto vs: as for example by the word of God deliuered by Traditions, be iudged of the written word of God, and of the true sense therof.

30. The other thing to be considered, is, that when the Church doth iudge of these things they are not men only which iudge as our Aduersaries pretend, but the holy Ghost also himselfe who iudgeth and speaketh vnto vs by the Church. *It seemed good*, say the Apostles, *to the holy Ghost and vs*. For euen as the actions of a mans body, are not so properly the actions of the body, as of the soule which quickneth and moueth the body: so the actions of the whole Catholike Church, are not so much to be attributed vnto men, who are as it were the body of the visible Church, as vnto the holy Ghost, who is as it were the soule which giueth lyfe and motion to the body of the Church. They therefore who deny this iudgement of the Church, are not only iniurious to the Church, but also to the holy Ghost. Hitherto of the properties, offices, and power of the true Church of Christ.

**Cal. in** - It remaineth now we shew such a  
*Antid. co-b.* Church, as the Scripture declareth, and  
*1704. 1st.* describeth unto vs, the which Calan, as  
*Conciliij.* we have sayd before, earnestly desired  
*Trid. in* of vs.  
*fine.*

**FINIS.**

I the other thing to be consid-  
 ered, is that when the Church doth  
 judge of things, they are not men  
 only which judge as our Admirers  
 pretend, but the holy Ghost also dwelleth  
 upon iudges and speaketh unto us by  
 the Church. It seemeth good, say the A-  
 postles, to the holy Ghost and to the Church,  
 as to the body of the Church, we are not  
 to judge of the actions of the body, but  
 the body which quickeneth and moveth the  
 body: to the actions of the whole  
 Church, we are not to judge, as we  
 be forbidden unto men, who are not  
 the body of the Church, as unto  
 the holy Ghost, who is as it were the  
 head, which quickeneth and moveth to  
 the body of the Church. I say there-  
 fore when they are iudges of the  
 Church, are not only iudges to the  
 Church, but also to the holy Ghost.  
 Iudges of the Church, as to the  
 Church, as to the body of the Church.

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